

# THE HERALD OF THE GOLDEN AGE.

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To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflict Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to depose cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of the Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals

1st.—A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

2nd.—A transgression against Moral Law, because it involves the massacre of millions of creatures, and the infliction of an appalling amount of cruelty which is *totally unnecessary*.

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to the Bursar for the time being of "The Order of the Golden Age,"



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## The Ministering Spirit.

A general sense of unrest and dissatisfaction is experienced by thoughtful persons in all sections of the

Christian Church at the present time, and it may be regarded as a most hopeful sign of that change for the better which is coming in the near future. On every hand this feeling is manifest, although it is not always openly confessed. Earnest men and women are beginning to realize that religious exercises and ceremonies, stereotyped theological ideas, and a circumscribed view of the Christian life such as is set forth in so many of our pulpits to-day do not suffice to meet the instinctive cravings of truly awakened souls after the higher, the divine life. The cause of this



Heaven-sent discontent is not difficult to find, but those who hastily attribute it to a growing spirit of agnosticism and worldliness are mistaken—for it is not the most worldly or unbelieving who are reaching out after something better, but the most thoughtful, earnest and intelligent souls in the ranks of the Christian host. We venture to believe that the chief reason for the state of things which exists is to be found in the fact that an inadequate view of the religious life is, generally speaking, being inculcated in our churches—a form of religion which lacks the essential spirit of ministry and which consequently is found to be wanting. We live in a practical age, and sensible persons want a practical religion. If the business man comes to the conclusion that his attendance at a "place of worship," the "prayer meeting," or the "Bible class" does not make him or the world, to any appreciable extent, better, he naturally feels inclined to spend his short hours of rest or leisure in a more helpful and congenial way—asking himself the question—"cui bono?"

The attempt to find true satisfaction in any form of religion from which the all important element of ministry is omitted, is doomed to certain failure—for the essence of the divine life is service—service of God and our brethren in the world—service of such a practical nature that psalm singing or church attendance cannot be regarded as a sufficient substitute for it, although the attempt is so frequently made. Nothing else will permanently suffice for enlightened human souls. We may, for a time, be able to enjoy listening to soothing disquisitions concerning the glories which await the saints, and cherish the fond delusion that we and our fellow-worshippers and believers are of course included in the shining company of the chosen ones, but it won't last long unless our lives are moulded according to the pattern set by Him "Who came not to be ministered unto, but to minister." If we do not get our eyes opened before we lay aside our present flimsy garments we shall apprehend the truth when we stand unclothed after the "great change"—and we shall then realize our folly in allowing ourselves to be so woefully misled. Just in accordance with the extent of our spiritual development and unfolding—our growth in the divine life—shall we hunger and thirst after altruistic achievement as a practical manifestation of the Christ spirit within us. It must be so, for children of God, unless they be blinded by superstition or ignorance, or engrossed by enslavement to the lower senses, will ever find springing up within them, the yearning "to be about the Father's business"—to pour forth in some way, love, blessing, and healing upon the world. Intuitively we seem to know that this is the true life, that in this direction only shall we get near to the heavenly music and catch faint echoes of the glorious melody and harmony which pulsates through the upper spheres to which we aspire—and our intuitive perception does not mislead us; forms and ceremonies are the mere husks of religion, and they cannot indefinitely satisfy our soul-hunger. We must have the spirit and joy of ministry, we must get our feet planted on such firm foundations as to be able to stretch out a helping hand "to wrestlers with the troubled sea." We cannot rest until we win our way to the overcom- ing life and gain the conquering, healing, and uplifting power. This is our destiny, and in our times of clearest vision we have glimpses of the glory awaiting us; hence we cannot rest content with religious superficialities—they do not satisfy.

The possession of the "ministering spirit" is one of the secrets of health, happiness, and contentment, for it tends



to make us forget self, and inclines us to spend ourselves in serving and blessing others. This is the way to Heaven, for it is the way to that heavenly state of mind which constitutes perennial blessedness.

How shall we get it? First of all, we must *begin to think*—about the sorrows and sufferings of our fellow creatures, about the needs of the world, about the evils which exist around us, about the best way in which we can lessen misery and promote happiness. Thus shall we develop sympathy. Then we must begin to work—to work individually—not merely to send in our names or our shillings to some organization which is battling for the right, whilst we and others are contented to look on and patronize this “excellent institution” or that “devoted worker.” As we work, we must pray—pray for this spirit to be developed and manifested in us, lazy and indolent, and self-indulgent though we may at present be. As we pray we must seek enlightenment, and thus endeavour to bring about the answer to our prayers—by studying social problems, by reading about the havoc and pain which is being wrought through the prevalence of ignorance, selfishness, and injustice. If we earnestly desire to become like our Master, who “went about doing good,” depend upon it we may—for God wants us to be filled with this spirit, and if we want it too, the change will be wrought in us, and we shall become *workers* instead of *drones* in this great earthly hive, and play a nobler part upon the stage of life.

Our ministry must be determined by our development and capacity. Some must spread comfort and sunshine in their homes, and minister to those immediately around them, others must face the Divine call to “right the wrong,” in the larger world outside—to enter upon a life-long struggle as Reformers, and thus voluntarily taking up a cross which involves daily self-denial, must serve the ‘many’ instead of the ‘few.’ In some measure all may follow in the footsteps of the Christ, who by His life and teaching so reformed the ideas and ways of men that His influence has become the greatest factor in history and is destined ultimately to transform the human race into the Divine likeness—to change the unconscious sons of men into conscious sons of God.

The world’s hope rests in the growth and dissemination of this spirit of Altruism. Let us seek it for ourselves, for it is “the pearl of great price.” And as we thus find “the Kingdom of God and His righteousness”—the Kingdom of Love and Beneficence—all those other things, those gifts and powers, about which men in all ages have dreamed, shall perchance be added unto us!

### A Mission for All.

Where once were walled divisions,

Built up of form and creed,  
Lo! now spring fragrant flowers  
Of loving thought and deed;  
While through all hearts is running  
The grand electric thrill  
Of faith that man’s salvation  
Is doing God’s goodwill.

With trust in God’s free spirit—

The ever-broadening ray  
Of truth that shines to guide us  
Along our forward way,  
Let us to-day be faithful  
As were the brave of old,  
Till we, their work completing,  
Bring in the Age of Gold.

M. J. Savage.

## The Future of Vegetarianism.

It is a great thing for everybody to have had a vegetarian dinner, at least, once in their lives, for then when people ask in the hereafter “Whatever should we eat, if we didn’t eat meat?” those who have once so dined, can tell them that they have themselves dined without a morsel of flesh forming part of the feast, and that they have risen at the end with the happy consciousness that for them—on that occasion, at any rate—no lamb has bleated in sorrow and pain, no meek-eyed cow has been driven footsore and panting to her place of doom, no bird has fallen with broken limb or blood-dabbled plumage to lie weltering till death has relieved it from its pain.

It is to me one of the happiest of my daily consolations that none of the higher forms of sentient creation have yielded up in agony and anguish their lives that I may make a merry holiday, or enjoy a daily feast upon their carcasses.

Every Movement that is going to live, has to pass through three stages. The first stage is that of Ignorance and Indifference. The second stage is that of Ridicule. Smart paragraph writers and funny papers find material out of the Movement, and orators make merry in the display of their own ignorance of the subject, and the people laugh and call the reformers faddists. The last stage is one of Recognition, when the Movement becomes fashionable and enthralls people, or when the world calmly pats it on the back and says “We knew it all along.”

Now the Food Reformation is rapidly passing through those stages, and I would sum up in two sentences the great change that has taken place under my own observations. When I began to vegetate, I had to explain to everybody what it meant, and I had to apologise for being a vegetarian. Now every one knows what vegetarianism is, and nearly all humane and intelligent persons rather apologise that they are *not* vegetarians—Either it is the wife (a very convenient object on which to lay blame), or the husband (a still more convenient beast of burden), or society, or the cook, or something; but generally the feeling of the necessity for an apology is present to-day. Well may we recognise what a vast stride this proves to have taken place!

I remember well as an undergraduate at Oxford listening to that great physiologist—the late W. B. Carpenter—lecturing in the Sheldonian Theatre and saying that when he first spoke at a Temperance meeting his professional brethren sneered at him and suggested, like the suggestion to Paul of old, that he was beside himself. A similar accusation has sometimes been levelled against the apologists of vegetarianism to-day, but, in spite of ridicule, we have now many representatives of that new school, that rising generation of scientists, who intend fearlessly and patiently to go over the old positions and see whether they are sound, and if not, to deliberately and carefully test the new and go on to build up a fairer temple of Hygeia and of Aesculapius than ever the ancient schools have known. A time is coming when Sanctified Science shall work hodiernal miracles.



Let me state very briefly one or two of the many grounds which lead me to believe that a great—perhaps the greatest—living physiologist, Virchow, was right when he said, "The future is with the Vegetarians."

I would assert in the first place my firm conviction that the laws of the Universe are harmonious and not discordant, and that Physical Science and Ethics are but branches of a complete whole, and that Instinct and Conscience are criteria which cannot clash. That which is ethically right cannot be a scientific error, nor can a breach of morality be anything else than a scientific blunder.

I should therefore expect to find, if flesh-eating were right, that children would, by instinct, be led to devour their prey. That just as the squeak of a mouse or the twitter of a bird sets the kitten's heart beating faster and causes its tail to thicken in eager anticipation of gustatory pleasures to come, so should I expect the bleat of the lamb or the lowing of a cow to set the salivary glands of a child in activity as it anticipated a coming meal from their carcasses. Just as the smell of a goat sends the hungry lion's whelp into a fever of delight, so should I expect the odorous smell of the pigstye to allure a crowd of starving children to feast upon the attractive emanations. But this is not so!

If on the other hand vegetarianism be right, I should expect that a child would not attempt to devour a tame rabbit given to it to play with, but would delight in the ripe apple and enjoy the aroma of a juicy orange, and my expectations in this direction are not in vain; the orchard and jam pot are the objects of juvenile depredation, and not the meatsafe and the sheepfold!

Further, what I found taught by Instinct I should expect to find upheld by the laws of Physiological Science, and herein again I do not seek in vain. In the arrangement of his brain centres, in his dentition, in his salivary and digestive fluids and mechanism, in his organs of prehension and mastication, and especially in the province of embryology, man is so conformed that biologists have not hesitated to place him at the head of the order of frugivorous Primates, and not among the carnivora or so-called omnivora.

What Instinct suggests and Physiological Science approves, I should also expect to get confirmed by Ethics. If flesh-eating were right, I should expect to find the principle of killing approved and recognised as one of the characteristics of the highest human ideal—because all that is right is permanent and is typified in the perfect ideal—but it is not so. Children are taught not to kill, and are told that slaughtering is only done by "those wicked butchers." If on the other hand vegetarianism be right, then should we expect to find that killing and slaughtering would be associated with brutality, and would be recognised as being not in harmony with man's best hopes and highest aspirations towards that perfect gentle manliness which approaches the divine.

I should expect to find that Nature is redder in tooth and bloodier in claw the lower I go down in the evolutionary scale, but that co-operative help, and sympathetic relief of suffering, will be the characteristics of the higher types of life—and it is so. If man looks downwards and backwards therefore, it is towards slaughter and bloodshed, where every isolated unit fights for its own life and cares naught for others! If man looks upwards and forwards it is towards peace and amity, when, as the prophetic vision hath seen, the sword shall be turned into the ploughshare, and when he that killeth an ox shall be as he that slayeth a man.

Such is the broad basis foundation on which vegetarianism is built, and being so, I know that its future is assured, because creation as a whole is ever progressing up its spiral pathway. Even the carnivora themselves, therefore, will either adapt themselves to the conditions necessary for the perpetuation of their species—as the cat and dog are doing—or they will gradually become extinct, *i.e.*, to quote the prophetic vision again, the lion will eat straw like the ox, or the race of lions will die out entirely.

I need not enter into the great question of the diseased state of the flesh supplied to our meat markets, except to point out that the whole tissue of fat beasts, as now supplied, is *degraded* tissue. Born of immature animals, rapidly fattened on stimulating foods and deprived of exercise, the attempt is not to produce *healthy* beasts, but *fat* beasts, and so to-day the people are buying stuff which is wanting in the elements of sound nutrition. Even apart from all the plagues, and pests, and diseases, with which animals bred for the market are afflicted, we have that general and terrible deterioration of tissue which causes the flesh-food, as usually sold, to be unwholesome and productive of deteriorated tissue in the humans who feed upon it.

There was a quarrel in 1894 at the Agricultural Hall The butchers boycotted the Exhibition, and the Exhibitors had to give in. Why? Because the beasts must be sold, or they will die. One of the leading exhibitors was interviewed, and asked, "But why can't you take the beasts back again, if the butchers won't buy them? It would not cost much," and he replied "It is not the cost of carriage, but the fact is that after a beast has been fattened, like these are, it is no good to anyone, except to kill at once." As it has been, quite put—these fat beasts are killed to save their lives.

The effect of any course of diet is best considered on races rather than on individuals, as very large numbers are necessary to obtain any accurate data from. But when all other things are equal, practical vegetarian races out-do large meat-eating races. Scotchmen, who inherit a treasury of stamina from a vegetarian ancestry, in a climate more rigorous than ours, are being found to the fore the world over. The Japanese when once touched with the divine fire of progress have changed in barely twenty years from vegetarian savages into a race quite in the van of civilization. Side by side with this progress, the gradual degradation and utter savagery of the flesh-eating Red Indians is a lesson which has a moral of the greatest import.

It is necessary for us all to be touched with that divine discontent which makes us to be ever moving on from the past—the barbarous, cruel, past—to a happier, healthier, and humaner future, and herein we must not forget, as Lowell has said, that:

New occasions teach new duties,  
Time makes ancient good uncouth,  
They must upward, onward, ever,  
Who would keep abreast of truth.

—one of the onward, upward steps is vegetarianism.

Josiah Oldfield, M.A., M.R.C.S., L.R.C.P.

## LIFE.

'Tis truly said

"We live in deeds, not years"—

For life were little worth,

Did it but measure out our length of days.

To truly live, must surely mean, upward to climb

Ourselves, and day by day to lift the world

And kindred souls some paces nearer Heaven!

Sidney H. Beard.

## Occultism & Thought-Force

Every day the number of those who have become interested in the study of occultism and psychology increases considerably. The philosophical and scientific mind is everywhere awaking to the fact, that in the psychic realm are the greatest discoveries of the future destined to be made.



Hence the eagerness with which books and magazines devoted to the presentation of the newest ideas and facts concerning the mental and spiritual powers latent in man, are sought after. Their number is already legion and the

cry is "still they come." In America this wave of interest in occult laws, and mental phenomena, has reached tens of thousands of the most intelligent and thoughtful of both sexes, and scores of Brotherhoods and Societies for the study of the subject have been formed. In more conservative England, at present it is only the comparative few—whose evolution is somewhat more advanced than that of their contemporaries—who have started on the quest after unexplored remainders in the world of 'mind' and 'spirit.'

Knowledge of the hidden laws of mentality, of thought-force and how to direct it, of the art of mental healing, and of the Science of Being, is of incalculable value and immense practical utility. The experience of thousands has demonstrated this beyond all possibility of doubt. Therefore, we would encourage all seekers after Truth, and all who want to serve their fellow-creatures, to devote some of their time to the study of these important matters.

Amongst numerous psychological books which have been sent us for review, is one entitled "Force-Massing Methods" (Ernest Loomis, 70, Dearborn Street, Chicago, price 1 dollar 50 cents), and it contains so much suggestive thought that we think it well to give our readers a few extracts which may prove helpful to some, and at the same time introduce to them this new type of literature, the publication of which is one of the signs of the times. This work is forcefully written, and although it contains a deal of matter which is extraneous and, like most psychological works, is not quite so practical, and plain as it might be, it is well worthy of perusal by those who have learned to weigh and digest their mental food. The following paragraphs will, however, speak for themselves:—

No matter what your circumstances may be, it is your privilege now, and without aid from any outside source, to gain that understanding of the meanings of life and of spiritual laws which will place ever-increasing occult powers within your reach. Such powers are born of reposeful, spiritual understanding. They come whenever the soul removes the obstructions of ignorance, which prevent it from duly co-operating with its interior law of force. The understanding of the principles of life should become scientific, so that its occult forces can be governed and used with scientific exactness.

\* \* \*

If we could know all about our forces we would find it a comparatively easy task to govern our lives with wisdom, and make the most of our powers and opportunities. How many of us are doing that now? Unfortunately, we are not able to even husband our forces, and, as a result, the life energies ebb away before we learn how to properly live. The

chief avenue of waste is, perhaps, through the sex functions, but the cause lies farther back. It is in our careless, wasteful, force-scattering habits of thought, and must be dealt with understandingly and by thought methods, before we can successfully remedy the resultant effects which we are now reaping.

\* \* \*

We need not hesitate to aspire to the highest attainments. If through false teaching we have been led to believe in "the fall of man," or in his "natural depravity," we should at once reconstruct our beliefs.

\* \* \*

It will be found that by simply entertaining the idea of rising to that degree of potency which represents the fullness of the powers of the higher self, that it is then only a short step to aspiring to that goal. Through aspiration comes hope, faith, trust, effort, and power. This is one way in which these qualities can be strengthened, and the character thereby improved. When these prayers, aspirations, and heart's desires become thoroughly scientific they will answer themselves.

\* \* \*

The story of every soul is, more or less, a story of wasted opportunities. There are few, if any, persons, who have not at their disposal a larger amount of physical, mental, and spiritual capital than they themselves know. That they do not make a better use of it, and attain better life results, is not the fault of their intentions or desires, but the fault—if it be a fault—of their ignorance.

\* \* \*

Can you, in a full understanding of the facts of your life, the meanings of life and of its obligations, truly say, "I am living for my best?" If not, you are committing a crime against your nature, and must pay in full its self-acting penalties. Do you quite comprehend the wonderful potentialities which are slumbering within yourself? If not, then that is the first thing for you to do.

\* \* \*

Thought becomes more powerful than electricity when its laws are understood and properly applied. Its battery is within the self. It is therefore more available than electricity, and can be put to an infinitely greater number of uses. It is not confined to the control of any "trust" or monopoly," and to utilize it requires no outlay of capital. Its central "dynamo" and "power-house," within the higher self, is subject to no limitations.

\* \* \*

The development of occult power is but a question of liberating the latent energies within man. The powers of electricity, heat, and steam, are made available by virtue of man's ability to liberate latent energies in accordance with natural laws. It is chiefly a question of knowing how, and it is likewise a question of true knowledge, which enables man to utilize, in his business and other affairs, the occult forces, which, through knowledge, are placed at his absolute command.

\* \* \*

If we could but understand how great are the potentialities within us which through ignorance we are as yet totally unable to realize, our present helpless puerility would seem as pitiful as does the dying gasps of a consumptive, who, though perhaps surrounded with sufficient air for a million cyclones, is quite unable to avail himself of its life giving powers.

\* \* \*

Force-massing is the object of the occultist. The silent powers of mind are the refined forces with which he deals. Those forces are within himself and act chiefly through his thought. Whoever can think can become an occultist, for the occultist is but a thoroughly trained thinker. All active power is but a matter of force-massing. As success is gained only through the attainment and use of power,



the science of force-massing is therefore a matter of almost supreme importance to whoever would become truly successful.

\* \* \*

It is by living in the thought currents of infinite good that you can attract environments which are uniformly good. Begin where you are. It is your privilege to at least live in thoughts of good and to abstain from pronouncing verdicts of evil upon the things which surround you. It is your privilege to be honest, and thus to attract forces and persons that will be honest, just and generous with you.

\* \* \*

When you thoroughly understand these laws you will be strictly honest as a mere matter of self defence in gaining the largest possible amount of happiness, as well as for the sake of honesty itself.

\* \* \*

One of the compensations of strict honesty is that it carries with it its own methods of expression. As you persist in its habit, your very countenance will beam more and more with its spirit and with your sincerity of purpose. It is thus that the most sceptical person will be led to finally believe in you and to help you in outward ways as the opportunities thus made are offered.

\* \* \*

There is no chance for humbug or dishonesty in dealing with the spiritual realities which underlie things, and it is with these realities that all are forever dealing, whether they are conscious of the fact or not. All things in life go according to their self-centred interior affinities.

\* \* \*

If your surrounding affinities of the present do not suit you, you have only yourself to blame, because they are but the effects of your own interior causal soul acts during a past which covers long ages. If you want other surroundings and conditions you can get them, but only by earning them through application of those spiritual laws on which your very being is founded.

\* \* \*

You can improve yourself and create advantageous brain cells by the simple act of desiring something better than you now have. To do that is always easily possible for everyone. Desire and aspiration are corner stones in this work of self-improvement, and that in turn is the foundation for improvement in external circumstances. It is worse than idle to grumble at a fate which is in your own making, for you thus would waste time and energy in intensifying the very conditions you desire to overcome.

\* \* \*

It is possible, and should be your effort, to create so many new force cells that you will multiply your capabilities and opportunities a thousand-fold. The first step is to entertain the thought, the second is to aspire to the object, the third is to formulate methods of thought effort, the fourth is to dare to try for such results by putting those methods into thought practice. Does that seem too easy? Remember that you are now dealing with the potent forces of which the universe is built.

\* \* \*

All desirable things are governed by the law of attraction. They will come to you to the extent that you earn them. You can earn them only by putting into operation the law of attraction within yourself. There is no other method by which they can be obtained.

\* \* \*

We little realize the creative power of our thought. It is tremendous, it is unlimited. All creation is through thought. Man's power to think is infinite and eternal. To him there is nothing unthinkable, nothing unknowable, nothing he cannot in time do, if he sets about it right.

\* \* \*

Have you joined that army of deluded persons who think that "happiness is not of this world," but who continue to chase the "will-o'-the-wisp" which postpones it to an

indefinite time in the future? If so, then halt! Right about face! Eternity is now. "The Kingdom of Heaven is within you."

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When will man learn to accept the teachings of the Christ that Heaven is not a locality or place, but a condition within, and that his happiness may be found now by observing those esoteric laws of thought which bring into harmony the vibratory energies of his constitution.

\* \* \*

No law of the Infinite can miscarry. Sooner or later you will be forced, by your nature, to co-operate with the perfect law of Love, until its purposes are fulfilled through you.

## Self-Enslaved.

We push and crowd. God made a universe  
To hold us all, and ample room for each.  
We thrust each other out, rebel, and curse,  
And will not listen when He fain would teach.

Broad lie the fields uncultivated; while  
We swarm in city streets and narrow ways;  
The hills are desolate; we rush and file  
Through narrow passes, lost in danger's maze.

We will not listen to the bird's sweet song;  
In concert rooms we stifle with the breath  
Of thousands, crowding in an eager throng  
To hear the sorcerer who lures to death.

The restless sea creeps up, and fain would quiet  
Our troubled hearts; we turn our eyes away.  
The murmur of a thousand feet, and riot  
Of traffic holds us in its grasp each day.

We will not see God's beauty in the world;  
We will not hear His voice in wind and sea;  
We will not see the flag He has unfurled  
That makes us heirs of peace and liberty.

"The Metaphysical Magazine,"

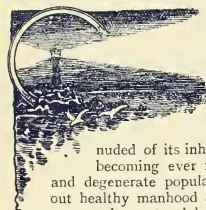
## EXPERIENCE AND TESTIMONY.

"We have been the strictest vegetarians for the past six years. The refining and elevating influence of vegetarianism is being daily exemplified throughout the length and breadth of the civilised world. I first started as a sceptical experimenter, but soon discovered that I had unveiled a necessity. Very few understand that meat is a powerful stimulant to the sensitive nerve tissues, and like alcohol or other powerful stimulants that have been constantly used for a long period of time, to be removed causes a great relaxation. The vital forces having become so accustomed to act under these strained conditions, are at first apt to be disturbed, as with the inebriate. The sensational desires which amount almost to passion in some cases, must be entirely ignored in overcoming any powerful stimulant until the system can readjust itself to the new conditions. Health improves, vivacity and vitality increase, and the expense of living greatly decreases. Add to this, moral and spiritual culture, and that person stands above the vicissitudes of ordinary life. The once stupefied consciousness, now being illuminated, goes out with a wholesome desire to aid others to rise out of the death-dealing flesh-pots, and to show them by example the real sacrifice flesh-eating imposes upon the world."

J. A. Martin.

## Editorial Notes.

**A** gloomy picture is drawn by Mr. Arnold White in the *National Review*. Writing on "The Cult of Infirmary,"



he reminds us that out of every thousand applicants for enlistment in the Army, 403 are rejected as unfit upon inspection, and he states "our species is being propagated and continued increasingly from undersized street-bred people." It is all too true. The open country is being slowly denuded of its inhabitants, and the city slums are becoming ever more crowded with an anæmic and degenerate population. Factory life is crushing out healthy manhood and womanhood; the unwholesome and unnatural herding of human beings in vast wildernesses of brickwork and smoke, such as our towns are rapidly becoming, is doing its deadly work, and we are face to face with the awful prospect of coming generations of enfeebled, diseased, and sin-stricken humanity. Can nothing be done? Cannot the greatest and wealthiest Empire, in an age of discovery and culture, save itself from wholesale degeneration?

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### CAUSE AND EFFECT.

This is the question of the day—the paramount question, in comparison with which even such a National calamity as the Transvaal War, or such a problem as the future empire of South Africa, are insignificant. To discover a remedy we must apprehend the cause of this physical deterioration, which is evidenced by 40 per cent. of unfit recruits, 63 per cent. of deformed boys in our public schools, and the swiftly increasing ravages of cancer. They appear to us to be, in the main, threefold—the people are being badly bred, badly fed, and badly housed and envired. Tramps, profligates, scrofulous and syphilitic persons, dipsomaniacs and imbeciles, are permitted, without let or hindrance, to curse posterity by reproducing themselves. Overtaxed and enslaved women, amongst all classes, are compelled by thousands to bear children which they are neither fitted to bring into the world, nor to nurse and train properly when born; both mothers and children are thus cruelly wronged, and if a full account of the domestic tragedies which are thus daily taking place could be written, it would harrow our very souls. The food of the people consists chiefly of innutritious white bread and the dead bodies of animals, birds, and fishes which are very frequently impregnated with disease germs and which *always* consist, to a considerable extent, of sewage matter in the form of decomposing cellular tissue which is in process of elimination through the minute drain pipes of the flesh. The housing of the poor, and even sometimes the lower middle classes, is recognised to be positively scandalous—bad air, dirt, squalor, and wretchedness, being the daily environment of multitudes.

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### IS THERE NO REMEDY?

For every evil under the sun there is a remedy, and we believe this problem of National decadence can be solved. It will take time—several generations probably—but we may all help to bring about amelioration and thus serve mankind in a most practical manner. The cause is of a threefold nature and the remedy must be so too. 1.—The people must be got back to the land—agriculture and horticulture must take the place of boviculture. The surest way to bring this about is to change the diet of the people—to lead them to eat fruit, cereals, nuts and vegetables, instead of cows and pigs. Market gardens will then spring up everywhere and millions of agricultural labourers will be required. We may all set an example and help to educate those around us,

concerning this better way of living. Pure food, combined with the reception of hygienic knowledge, will soon cause the people to insist upon better environment for themselves, and create the desire to help their more helpless fellows to similar improved surroundings. The problem of dipsomania would also be solved, for in vegetarian countries it does not exist. 2.—Public opinion must be awakened on the subject of human parentage, the young must be instructed—and then in time we shall have wiser fathers and mothers, and legislative restriction upon indiscriminate and criminal propagation. 3.—Pressure must be brought to bear on Municipal Authorities so as to ensure better dwellings and more sanitary surroundings for the poor.

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### PRACTICAL CHRISTIAN ENDEAVOUR.

Here then is a mission for all—a Home-Mission and a *practical* one. Here is a form of real Christian endeavour to bless our neighbour and serve our Race in which all may engage. We may all prevent suffering, bring blessings into human lives, and prepare the way for a better state of things in the near future. All we have to do is to educate ourselves concerning these important matters, amend our own lives, and then consecrate our effort to the task of winning others to do likewise. Who will obey the divine call and engage in this sacred work of National reformation?

Our own self-interest may be involved more than many of us think. If human souls are developed and evolved by continuous re-birth upon this planet—and thousands of the most profound thinkers are now coming to regard the theory of Reincarnation as the true one—we may suffer with the coming generations the doom of being born into frail and disease-stricken frames. By striving after a purer and better state of things, however, we should, in all probability, reap a rich and unexpected reward—for our soul development would be such that the operation of the Law of Affinity would save us from a sordid, uncongenial and wretched re-birth. The unity of the Race is a tremendous fact—and it entails grave consequences. One thing we may be sure of: "As a man soweth, that shall he also reap."

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### VEGETARIAN STAMINA.

Mr. George A. Olley, the vegetarian to whose wonderful cycling performances we have recently drawn the attention of our readers, has surpassed all his previous performances by establishing a "London to Portsmouth and back" record of 8 hours 31 minutes, the previous record being 9 hours 3 minutes. The distance is 143 miles, so that he kept up an average of nearly seventeen miles an hour—although the road is very hilly and he was unpaced. He did not once stop or dismount, and finished in a surprisingly fresh condition. He is but eighteen years of age. Another food reformer—J. E. Newman, a life vegetarian—has also just accomplished the feat of riding 175½ miles in 12 hours on the London and Bath road in muddy weather and unpaced. Facts are stubborn things!

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### THE RITUALISTIC SQUABBLE.

In view of the many serious evils which exist around us, against which the soldiers of the Christian host—even if united and filled with earnest endeavour—are likely to contend with but poor success apparently for many years to come, it is pitiable to read about the immense importance which is attached in certain religious circles to such puerile trifles as ritualistic ceremonies and practices. The *Review of Reviews* recently commented upon the matter in the following sensible but moral fashion:—"What we should like to ask both parties in this unhappy controversy is—whether they are not diverting the attention of the religious world from the weightier matters of righteousness in order to concentrate them upon unessential points of ritual? They make the worldling scoff. Do they make the Christian more Christ-like? Ought not the strong to bear



the infirmities of the weak? If my brother thinks he can raise his soul nearer to the throne of grace by making a disagreeable smell in church, why not let him tickle his nose with smoke and be done with it? Is not more than half the alleged mischief of these lights and censers done by imputing to them a significance which they intrinsically do not possess? Why play into the hands of the sacerdotalists by pretending to see anything in incense other than a pungent smoke, in itself as religious as that of tobacco, or in the lighted candles merely a burning of daylight, wasteful but innocent? Of course, where congregations object to be fumigated, that is another matter. But where congregations enjoy the smell, and imagine it does them good, why not let them rouse their imaginations through their nostrils?"

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#### CANCER AND CORPSE-EATING.

Dr. Roger Williams recently called attention, in the *Lancet*, to the fact that the cancer death rate has increased simultaneously with the increase of the consumption of flesh-food. He writes: "Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it has now reached the amazing total of 139 pounds a head per annum, which is more than double what it was half a century ago, when the conditions of life were more compatible with high feeding. . . . The proportionate mortality from cancer now is four and a half times greater than it was a half century ago." Dr. Pryor, in a recent article, remarks "The fatal disease, cancer, appears to be increasing with such rapidity that the mere mention of the fact is enough to cause apprehension and alarm, and to stimulate a desire to learn more of the cause and nature of the malady." Dr. David Paulson, writing in "Good Health" on this subject, says: "It would seem as if Nature were hanging out this dread signal, which should echo the words of the Scripture in the ears of everyone sowing for disease: 'Turn ye, for why will ye die?'"

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#### THE PRE-NATAL CURSE.

Many a child is cursed before its birth—and by its mother. When a woman makes a profligate, "a ne'er-do-well," a semi-imbecile, or a man of brutish temperament, bad nature, or diseased constitution the father of her unborn offspring, she commits a crime against her child and inflicts an irremediable and life-long wrong upon it. For so doing the day may come when it will rise up and denounce her. Let young women who heedlessly contemplate matrimony reflect in time! The same terrible responsibility rests upon young men, for if they give their children a mother who is physically unfit, or whose soul is neither pure nor true, they may live to be despised by their children and arraigned at the tribunal of conscience. Let us teach our children the sacredness of these vital matters and thus save them from blundering into matrimonial shipwreck or sins against posterity.

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#### THE YMCA. INSTITUTION.

The Young Men's Christian Association is doubtless doing good work in its way, but it is difficult to avoid the thought that it might become much more potent in the world for good. Here are thousands of young men banded together who, if properly led, and filled with the spirit of enthusiastic endeavour to serve mankind and the cause of Truth and Humanity, might shake the planet. Instead, however, of throwing themselves heart and soul into the great Reform movements of the day, and championing the cause of the "wronged" or "oppressed" ones of the Earth, what do we find? The majority of members are too often content to go their own way, to use the Institution merely as a Club, and to look idly on at the struggle against the giant evils which flourish in our midst. Only the other day a Y.M.C.A. Secretary who called upon us for a subscription branched the request by urging that although his particular Branch of the Institution did not do any aggressive

work, yet "it kept young men out of mischief." We felt inclined to ask why the name was not changed to "The Young Men's Self-Protection Society." Our object in writing this is not to disparage for one moment an Association which has many devoted workers connected with it, and to which we have personally contributed money as an evidence of sympathy. We only want to invite the attention of the more earnest members to the fact that evil, ignorance, error, and tyranny, are doing deadly work all around us, and that those who stand before the world as the young soldiers of the Christian Army are expected by men and angels to be in the forefront of the battle, where the fighting is hardest. If there is any great unpopular Cause which has ever received the united support of the Y.M.C.A. we should like to be informed of it. If any young men want to enlist in the most beneficent crusade of modern times, we shall be glad to send them literature, and to welcome their co-operation in our efforts to promote Humaneness, the Recognition of Animals' Rights, Obedience to God's Physical Laws in daily life, and the quest after Truth and Spirituality.

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#### OUR FEATHERED FRIENDS.

Formerly birds were looked upon by the agriculturalist as pests, and he considered it necessary to use every possible means to exterminate them; but when their numbers had been so diminished that the insect pests, upon which they fed, gained the supremacy, and destroyed the crops, legal protection of the feathered tribe followed as a matter of course. According to Dr. Judd, however, who relates his observations and experiences in the "Year Book of the United States Department of Agriculture for 1898," birds are pre-eminent weed-destroyers. Throughout the winter they live almost entirely on weed seeds, of which they destroy innumerable millions. It was found that four small birds devoured no less than 600 seeds of various weeds at one meal. So wonderfully prolific are weeds, that it is doubtful whether the agriculturalist would be able to keep them successfully in check, were it not for the valuable assistance rendered by the birds. Thus it is found that our "feathered friends" are friends indeed, as well as valuable servants and helpers. Even the humble and much-maligned sparrow is at last justified, for he is found to be much more useful as a weed-destroyer than he is harmful as a devourer of grain.

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#### ARMY TRAINING SCHOOLS.

The excellent suggestions made by Mr. Sidney Low in his recent article in the *Nineteenth Century*, to the effect that soldiers should be instructed in handicraft whilst in the ranks, deserves to be supported by every thoughtful person. Valuable time, that under the existing arrangements is wasted, would thus be profitably employed, good and useful citizens would be manufactured, the great source of temptation—*ennui*—which besets our friend Tommy Atkins would be largely removed, and the danger of drifting into an old age of poverty which seriously threatens long service men, would be obviated. The adoption of such a plan would mean salvation for thousands of our poor conscripted brothers in France, and as this system has been partially tried and found successful in Germany, we trust that all who have large influence in the world will disseminate the idea, and strive to get it adopted.

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#### STARTLING FACTS.

The well-known American Journal *Good Health*, the editor of which is the veteran hygienist Dr. Kellogg, gives the following significant facts:—"It is time to stop a moment for sober thought about where we are, and toward what we are drifting. In 1890 a statistician pointed out the fact that in Germany, a pork-eating country of 55,000,000 inhabitants, there were to be found fewer than one hundred persons more than one hundred years old; only seventy-eight, in fact, enjoyed this distinction for longevity. Half a century

ago, with a smaller population, the number was six times as great. In Bulgaria, a country of only 4,000,000 people, practically vegetarians, the number of persons more than one hundred years of age was 3,883, or nearly one to the thousand, against one to 700,000 in Germany. In other words, there are in Bulgaria seven hundred times as many centenarians in proportion to the population in Germany. In Serbia there were 290 persons between the ages of 106 and 115 years, 125 persons between the ages of 115 and 125 years, eighteen persons between the ages of 125 and 135 years, and three persons more than 135 years old.

"The lesson is that the more civilized a country, and the larger the consumption of flesh-food, the shorter the length of life. Why not take a square look at the fact, and think about reforming? It is well-known that the longest-lived and the most enduring animals are of vegetarian habits. The dog becomes enduring only by the adoption of a non-flesh diet, a fact well-known to hunters, who carefully exclude meat from the diet of their hunting dogs. The study of the habits of centenarians, begun long ago by Hufeland, has always revealed the fact that long-lived men and women are invariably small flesh-eaters, if not exclusively vegetarian in their habits. The Pampas Indians of South America, who subsist almost wholly on flesh-food, are, perhaps, the shortest lived race in existence. To live long and well one must eat the original meat, described in Gen. 1, 29. Fruits, grains, and nuts are man's meat, designed for his sustenance by the Creator, and not to be improved upon. A flesh-diet breeds disease and premature decay."

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**OUR DECEMBER** published at the price of one penny. It will be enlarged and will contain a review of Henry Wood's important contribution

to the "New Thought" Movement, entitled "Ideal Suggestions in Relation to Mental Healing." The index for the year with the title page of the fourth volume will be included, and each copy will cost for printing alone considerably more than the published price. As we hope to make it a useful and attractive number, we invite all our readers and friends to send copies instead of useless Xmas Cards. We will wrap and post them at Headquarters upon receipt of lists of names and addresses with a remittance (to include one penny each for postage). As the weight will be over 2 ozs, and we cannot register a monthly magazine as a newspaper, this postal rate is unavoidable. The Council request that all friends will send in their lists by December 5th, so that they may know how many to print. This will give the staff of workers time for addressing, etc. They hope that all Members of The Order will thus show that they appreciate the disinterested effort which is put forth continuously by the Executive. A slip will be inserted in all copies, if desired, bearing the words "With the Season's Greetings from —," (upon which will be written the sender's name).

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## STILL AT LARGE.

Dr. Crile, Professor of Surgery at Cleveland College of Surgeons, whose appalling experiments upon 148 dogs have caused thousands of persons to turn pale with horror and indignation after reading his account of his atrocities, is still at large. An effort was made to have him arrested, in London, but it was found that he had been careful to screen himself by compliance with the regulations of our existing Vivisection Laws—which are, in reality, safeguards provided for the protection of scientific tormentors, instead of their wretched victims. He has announced to the *Cleveland Leader* that his experiments are "still in progress and will be continued there." We urge all humane persons in America, who have influence, to expose the doings of this Vivisector. His book was the means of inducing the Royal Society for the Prevention of Cruelty to Animals to include Vivisection, at last, in the list of cruelties against which its efforts will be directed in future.

## DOCTORS AND VIVISECTORS.

In a speech delivered in South Wales, the Hon. Stephen Coleridge wisely pointed out the distinction which should always be made between vivisectors and ordinary doctors. He stated: "We do not for a moment attribute to the doctors the motives and practices which we attribute to vivisectors; it is true that the doctors in a kind of *esprit de corps* hold with vivisectors, but if we travel the country we shall not find one doctor in a hundred who has been a vivisector, or even seen a vivisection. There are two hundred odd vivisectors against thirty thousand doctors—the medical profession being one we must all admire."

A considerable number of humanely disposed and conscientious medical men have separated themselves from the vivisectioning physiologists and those who support them, and amongst these 'nonconformists' to the popular fallacy that the torture of animals is necessary, in the interests of science, are to be found men of the highest eminence both in surgery and physics. We need only mention such names as Tait, Syme, Fergusson and Treves, Sir Charles Bell, Dr. Bell Taylor, and Sir B. W. Richardson, in order to emphasize the significance of the fact, that in Great Britain and America about one thousand physicians and surgeons have already declared themselves in writing as being in favour of the total abolition of this iniquitous practice. It is based upon cowardice and heartless brutality and only continues to be tolerated because of the ignorance of the public concerning the atrocities that are being daily perpetrated and the futility of the same as far as any real practical good is concerned.

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**THINGS ESSENTIAL.** We strongly urge upon all food reformers the necessity of distinguishing clearly and unmistakably between *essentials* and *non-essentials*. Vegetarianism is a revolt against

the barbarities of slaughter; it is, therefore, pre-eminently moral and spiritual in its aims and outlook; physical and hygienic considerations are the accessories, not the essentials of our Cause. We refrain from eating slaughtered animals, simply because they are slaughtered, and because the slaughter is absolutely unnecessary. We wage war against cruelty, and we fight with spiritual weapons. To this lofty moral principle on which vegetarianism is based, all hygienic considerations (though necessary and helpful) are secondary. If we fall into the error of confounding moral principle with hygienic opinions and aims, we shall lose ground, and our Cause will suffer.

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**OUR DEFICIT.** In response to the intimation made last month by the Executive Council concerning the adverse balance in the Funds

of The Order, the following amounts have been subscribed. Those who wish to share the privilege of contributing to this work of freely circulating Reform literature in Public Institutions throughout the world, with a view to influencing public opinion in favour of humaneness and purer living, are invited to do so without further request being made. The publications of The Order are sold under cost price in order to secure a large circulation, and this fact makes the cost of our efforts to be considerable. Success, however, justifies our present policy. The evidences which are now continuously reaching Headquarters, of widespread and practical good being accomplished, are so convincing and numerous that the Council feel they dare not curtail or lessen their efforts, and they rely upon Members and Friends to support them in carrying out an aggressive policy.

	£	s.	d.		£	s.	d.
Sidney H. Beard	100	0	0	An Active Member	50	0	0
Harold W. Whiston	20	0	0	J. S. Herron	1	5	0
A Sympathizer	25	0	0	Daisy Whiston	5	0	0
Robert Lindsay	5	0	0	Pattie E. Beard	5	0	0
Walter Hays	10	0	0	Ernest Heins	5	0	0
Mrs. Clarke	1	0	0				
					£212	1	0

## The Quality of Mercy.

I venture to think that a great amount of misapprehension exists about the "Quality of Mercy," and that many an individual who passes for merciful, may not be so at all. He, or still more often she, may abstain from "Sport," may be kind—perhaps absurdly so—to a favourite horse, or cat, or lap dog, may subscribe to the R.S.P.C.A., may mildly remonstrate with cruel donkey boys, or give tracts to drunken drovers—and such an one might be vastly surprised to be reckoned unmerciful—yet all the while from some strange lack of imagination, and utter inability to realise things not seen, may be conniving at and participating in some flagrant form of inhumanity.



Many a lady will go to the cheapest shop and buy clothes that must have cost the life-blood—the soul-blood—of some poor over-worked seamstress. We smile at the ostrich, because, with its head in the sand it fancies that evil and danger do not exist—yet how ostrich-like is the attitude of most of us!

In one of Ruskin's most delightful passages he says of women, "This is wonderful—oh wonderful! To see her, with every innocent feeling fresh within her, go out in the morning to play with the fringes of its guarded flowers, and lift their heads when they are drooping, with her happy smile upon her face, and no cloud upon her brow, because there is a little wall around her place of peace: and yet she knows in her heart, if she would only look for its knowledge, that, outside of that little rose-covered wall, the wild grass, to the horizon, is torn up by the agony of men, and beaten level by the drift of their life-blood."

I would fain make a breach in that little rose-covered wall, through which one and another may see and know, and so, "Sigh and cry for all the abominations that be done."

The strange lack of imagination which is so prevalent—(or is it self-love which cares little what is done, so it be out of our sight and done by other hands than ours?) was well illustrated by a remark made by a gentleman to me as we saw a little calf driven to its doom, "If my wife saw that, she wouldn't eat veal for a month!" And in the same way the kindly lady we have been imagining—"the lover of animals"—will perhaps wear a sealskin jacket while she gives away her tract, unthinking that the blows of the worst donkey-boy on earth are as nothing compared to the infernal doings of the seal fisheries. It may be she will be wearing wings or an aigrette—the nuptial plumes of the heron—torn as they are from the living mother bird, while her young vainly cry for the food she cannot bring. What reck's my lady that many birds have to die that she may obtain one such shameful ornament? It is for such as she, mainly, that one London dealer alone received in one consignment 32,000 dead humming-birds, 80,000 aquatic birds, and 800,000 pairs of wings. It may be that after a walk in the country, during which she will have delivered her tracts to the donkey-boy, and tried to stroke the lambs sporting in the meadows—she will go home to dinner, and dine without a qualm upon the flesh and blood of other lambs. Probably she would say that this, or similar carnivorous food, at least was necessary. But has

she tested the alleged necessity for herself? Oh, dear no—she wouldn't like to be 'peculiar!'

Would that I could make every man and woman stand where I stood recently—in a large abattoir, where victim after victim was done to death. Then at least they would realise the meaning of their glib "Orders to the butcher." But no. "It would be so unrefined: their feelings are so keen that they really could not stand the shock, don't you know." Away with such maudlin feelings! This is not 'Mercy,' but the very essence of that selfishness concerning which we most need to pray "Good Lord, deliver us." We are told in the Scripture of the "Fine Lady" of her times, that she "could not so much as adventure the sole of her foot to the ground for tenderness and delicateness." And against such, what Divine thunders awoke? What thunders will not wake still, be we never so tender and delicate, worship we never so devoutly, bow we never so lowly at the Name which is above every name—if all the time we neglect to take thought concerning our daily actions and choose to remain in culpable ignorance of what our habits and vanities involve—if we neglect to do justly and to love mercy; for these are the weightier matters of the Law!

C. N. Foyster.

## Our Pilgrimage.

One by one we're journeying on—  
Pilgrims from the Mortal Shore;  
One by one we drop the old,  
Gathering treasures more and more.

One by one we near the goal,  
Drawing closer every day;  
One by one!—The Christ is born,  
Then the light shines on our way.

"Abiding Truth."

## THY CURSE.

And his mother said unto him, "Upon me be thy curse, oh my son." Gen. xxvii. 13. The incident belongs to ancient life, but the language may be borrowed as a warning to mothers in relation to Reform. In many cases have mothers been the greatest hindrance to the Food-Reformation instead of helping it. Perhaps your own experience furnishes a case of this. Years ago your son stumbled on the question of "reform." Before him gleamed visions of a great future, but obstacles lay in the way. His own inward heart condemned the injustice of the social customs, the intuitions of his soul led him to abhor a degenerated diet, and both of these combined with accurate and extensive study of scientific research, led out his young untarnished soul to seek the new and better way. But like Rebekah, you encouraged your Jacob in the evil path, you prevented those flashes of light in his soul from guiding his conduct, you stifled the convictions born of conscience that would have directed him, and in thus hindering his adoption of a more natural and humane method of living, you caused him to swerve from the way of God which is the cause of righteousness, truth and humanity.

As mothers, be yours "the nobler part," and instead of hindering your brave-hearted sons from adopting the cause of reform, help them by words of friendly counsel, by daily prayer, and most of all, by loving service. As you look into the future results of our indecent and degenerated diet as evidenced by the numbers of young men cursed with vice, inebriety and physical deformity, as you gaze on sons thus cursed, and mothers bearing those self-inflicted curses, resolve that, if not prepared to forego conservative views on your own behalf, you will permit, if not persuade, all your sons to follow in the path of duty.

Aspasia.



## Humaneness & Prosperity.

It may probably be asserted with safety that far more practical attention is paid to the rights and feelings of the lower animals by the Jains (of India) than by any other considerable sect or body of people in the world. I am not saying that I hold with all the lengths to which Jainism goes in this respect; although it is easier to turn some of them to ridicule than to live up to an equally blameless ideal. The point I wish to urge is simply this, that with the Jains' regard for the rights and feelings of non-human creatures is a very real and active element in their lives, immensely more so than with ordinary people. For what reason I emphasize the point will appear in a moment. The gross disregard for the feelings of the lower animals which characterises mankind generally, and which, in some of its forms, is a disgrace to this country, is justified by much religious and other nonsense, worthy only of people who have no more brains than they have heart. But there is one argument, rarely put forward, which no doubt deserves a respectful hearing as far as it goes. If too much regard is had by sympathetic persons for the feelings of the lower animals, this tenderness, by interfering with the pursuits of life, may tend in time to the dying out of just those persons, and their descendants, who are most sympathetic. While the tenderhearted, being handicapped, may drop out of life's competition, their unscrupulous rivals may survive and multiply. Thus in the end the good intention may be self-defeating.

Some years ago, in the *Fortnightly Review* for January 1891, I suggested one or two counter considerations; but here I wish to add a further reply, based, not on theory, but on rather striking facts. We have in the Jains a sect who are peculiarly scrupulous on this point of consideration for animals; who have probably for ages past been carrying their regard for animal rights, in at least some of its forms, to what many would call absurd lengths. And what is the consequence? Are the Jains being slowly but surely outstripped by their neighbours, borne down by the force of circumstances, eliminated through the operation of the struggle for existence, in which their scrupulosity places them at a disadvantage? Not at all. It is true that the number of professing Jains is not now great; and as a Church they have been described as fallen into decay. But the falling to pieces of a Church for one reason or another is quite a different thing from the financial or vital decay of those who compose it. The Jains at the present day, instead of being poor and hard pressed, are the richest, most prosperous, and, for their number, most influential body of natives in all India. Though they count perhaps less than one in 500 of the population, it is said that "half the mercantile transactions of India pass through their hands as merchants and bankers." My Benares informant assured me that there are hardly any really poor families among them. Certainly it does not seem that, owing to their extreme tenderness, the means of support are failing them in life's competition. Nor does it appear that their wealth is accumulated by miserly habits. 'Their charity is boundless,' says Sir W. W. Hunter. In the past as well as in the present they have evidently known the meaning of material prosperity, as is proved by the beautiful and costly temple architecture on which their piety has lavished money at Mount Abu and elsewhere. On the other hand, they have not lacked the necessary leisure to appreciate and cultivate intellectual pursuits. They have produced scholars of great eminence

and exercised much influence on literature, while some of the oldest and largest libraries are theirs. I have no wish to press the argument too far. I am not contending that regard for the feelings of animals makes a people richer, but only that apparently it is not incompatible with continued wealth and prosperity. And as evidence of this fact I point to the very remarkable case of the Jains. Notwithstanding the opposition, if not active persecutions, of bygone time, the one small sect, which, more than any other in the world, has taught and practised the doctrine of 'ahimsa,' or 'non-injury' to living creatures, stands to-day, after some four-and-twenty centuries, by far the most prosperous community in a population verging on three hundred millions.

Ernest M. Bowden,  
in *Nineteenth Century*.

## Reincarnation.

It may be only a legend  
The Eastern sages tell,  
But the thought is so sweet and assuring  
That I cherish it strangely well.  
I am glad if the soul is a seedling  
That growing, aye, well as it may,  
Must be now and again transplanted  
E'er it bloom in Eternity's day.  
I am glad for the chance of the starveling—  
That the soul in the damp and the gloom,  
Trod down by the wheel and the grindstone,  
May come to a beautiful bloom.  
It lessens the shock and the heartache—  
Things seem so unequal in life—  
If this be one stage but of many,  
Where we grow by legitimate strife.  
What is good for a man—who knoweth?  
Is joy so much better than pain?  
How the roots of the soul do languish,  
Aye, perish for want of rain!  
Not here is our life, but abiding  
Serene in the Might that enfolds;  
What matters the pain of the conflict  
If the hour but our triumph enfolds?  
In the love of the Highest encircled,  
Though passing through valleys of pain,  
We are slowly but surely ascending  
To blossom on Heaven's high plane.

M. J. Woodward-Weatherbee.

## LOOK UPWARD.

Humility consists not in poor-spirited, self-depreciation, which results in a dejected attitude of mind, but in the habitual aspiration towards what we might be, combined with the knowledge of how far we fall short of our ideal. It should be a stimulus and not a deterrent to action and hope. It should consciously admit that, as the Kingdom of God is within us, so are we Temples of the Holy Ghost, and no mean instruments to work the will of Our Father. "Let a man know his worth and keep things under his feet." Discouragement and self-distrust are familiar temptations to the saint, but let him not "glory in his shame," but rather casting it aside shall claim his high estate as a necessary factor in the world's progress to be used in the Master's service. "Nature suffers nothing to remain in her kingdom which cannot help itself." Nature is the expression of the Divine mind. God saw that it was good, the seal of his verdict is upon it, and man may there learn the true humility which ennobles and chastens, but never leaves him to grovel in the mire of dependency and excuses.

Madge Holme.

## Spiritual Fidelity.

One of the most essential conditions of the growth and development of spirituality in man is fidelity to God and to the truths that are, from time



to time, revealed to one through various mediums. There is a hidden mystery underlying the universe; and it is not within the reach of human powers to have a complete knowledge of the totality of truths, or to unveil the cover that hides the inner secrets lying behind visible phenomena. But a

thoughtful man, who earnestly and sincerely hungers after truth, and adopts various means to solve the mysteries of nature and mind, is sure to receive more and more light to illumine his dark paths as he advances in life.

There are various channels—the senses, the intellect and the conscience—through which God reveals His truths to the minds of men. But one who is not faithful to his friend cannot justly claim his confidence, and one who is not true to the truths already revealed in his soul, to the noble ideas and sentiments that have been awakened in his mind is likewise unworthy of being entrusted with more. Man as the highest being in the scale of creation, has multifarious duties to perform—duties to himself, to his family, to society, to his country, and lastly, duties to the world at large. All these duties constitute his responsibilities to God. There are few, very few, men indeed who are unable to distinguish right from wrong, or to determine which course they are to follow in life. Yet how few there are who have the courage of their convictions, who are ready to sacrifice their self-interests for the realisation of truths that have dawned upon their minds?

True manhood consists in fidelity to the inner convictions, faithfulness to the truths which God has pleased to reveal in the heart. God speaks in the soul; He awakens noble resolutions in our minds, inspires us with high ideas of self-surrender to His will, and self sacrifice for the cause of humanity. No man is so much morally depraved that he does not, even for a single moment, hear the voice of God in his soul. God is always drawing us to Himself, and we, like faithful children, should respond to His call. The Great Masters of humanity, who have inaugurated new eras in history and have given life to decaying nations, were not products of accident. The difference between them and the common run of man is not of kind but of degree. There is no impassable gulf between one and the other. Every man, as created after the image of God, bears the impress of divinity upon his nature; every man is born with faculties which are capable of infinite progress, and the greatness of a man lies in the conception of a high ideal of life and in the use he makes of those faculties for realising that ideal. Moral integrity is the essential condition of the growth of spiritual life.

Truths are not things to be trifled with. They are rare and dear gifts of God; and as such, must be received and acted upon with loyalty and reverence. Self-surrender to the will of God is the only means of attaining spiritual fidelity. One who is false to his convictions, is not entitled to fellowship with God. God reveals Himself to those alone who remain faithful to Him.

The Indian Messenger.

## Glimpses of Truth.

He who loves goodness harbours angels.

R. W. EMERSON.

It is the law of influence, that we become like those whom we habitually admire.

HENRY DRUMMOND.

There is nothing which can happen that is so much to your interest as to have every sham and falsity in your life not only attacked but ruthlessly torn from you.

ERNEST LOGGINS.

Men may behold you in the street, and say, "How glad he is," and feel their own life brighter, and their own burden lighter, as they pass you by.

PHILLIPS BROOKS.

Reason, observation, and experience—the Holy Trinity of Science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so.

ROBERT G. INGERSOLL.

To know that nothing fails except the false, is to hold the key of life's profoundest secret.

HENRY FRANK.

A coerced maternity is a crime against the child, whose first right is to be 'well-born,' and no child born of compelled motherhood can be well born.

SHAFTS.

Consumption or tuberculosis has undoubtedly existed amongst animals for a considerable length of time, and its presence in the animals which supply food material for man is certainly largely responsible for the rapid increase of a similar disease in man.

CHARLES STEWART, M.D.

The laws of spiritual science are as exact as those of mathematics. Every hour of positive high affirmation of the ideal perfection of mind and body tends direct to actualize such conditions. When this principle is intelligently grasped, it is at once seen to be scientific.

HENRY WOOD.

Man must rise, not merely in his imagination, but with his will, above all that is earthly, sensual, or merely intellectual, if he desires to be a power in the kingdom of the spirit. Thus will the ideal become real to him.

FRANZ HARTMANN, M.D.

Whether an individual shall become a victim to cancer, tuberculosis, or rheumatism, depends largely upon which of these his vicious habits of life have specially prepared him for.

DAVID PAULSON, M.D.

We invite what we fear, the same as by a different attitude of mind we invite and attract the influences and conditions we desire. The mind dominated by fear opens the door for the entrance of the very things, for the actualization of the very conditions, it fears.

R. W. TRINE.

Whether anyone will ever know it or not, whether you ever carry it out in act or not, put that wrong thought, that imagination in which you are indulging in secret, away from you. Cast it out, do not harbour it, it is unworthy of your high calling. It will leave its mark upon your face if you hold it long enough, and it is better to prevent than to cure. The angel cannot look forth when the devil stands in the way. When you care more for what you are within, than for how you look without, you will attend to that mental house-cleaning that permits the likeness of God to look forth from your eyes, shine in your face, speak in your voice.

URSULA N. GESTEFELD.

# Household Wisdom.

## All about Gravies.

These still seem to be a stumbling block to many food Reformers, but there is no reason why this should be so. Under the old régime the gravy, if it was to be good, required a little time to prepare, and one should not grudge the same time spent in preparing an equally tasty gravy, without any of the greasy-tin accompaniments of the former days.



All that is required is a small saucepan, which it is a good plan to keep solely for gravies. The one product which is always handy as a foundation and which can safely be recommended, is Fromm's Extract, though that is not absolutely necessary by any means, as splendid stock can be made by stewing brown haricot beans for several hours.

## Some Good Recipes.

1. Take a teaspoonful or more of the Extract, and make into a paste in the pan you are using. Pour on this boiling water or stock, add a few drops of onion juice, salt, pepper, and thickening, and before serving, a good lump of butter. Other gravies are as follows.

2. Grate a small onion into the pan and a little flour and add a good lump of Nucleine or Albene and fry until brown. Pour on boiling water or better still some brown stock. Add seasoning and thicken if required, and before serving, a small lump of butter.

3. Walnut Gravy. Shelled walnuts should always be kept among the household stores, as they are most valuable not only in the preparation of gravies, but also of various cutlets, etc.

Place a tablespoonful each of walnuts, previously run through the nut mill, flour, and butter in the gravy pan, and stir until the mixture becomes a rich dark brown. Then pour on gently some boiling water or vegetable stock until the gravy is as thick as cream. Add seasoning and let it simmer slowly for half-an-hour. This gravy will keep for days, and if boiled up occasionally a large quantity can be made which will only require to be warmed up when wanted. All these gravies must be flavoured according to individual taste—a few drops of browning added when necessary—or any ketchup or chutney that may be preferred. The stock made from brown haricot beans forms the best foundation, and this will keep some time if a little salt is added and it is boiled up frequently.

4. A fried tomato helps to make a tasty gravy. Place a sliced tomato in the pan, some grated onion juice and fry well. Pour on gently boiling stock or water (bring to the boil), then strain. Add seasoning, browning, and thicken before serving.

## A simple Supper Dish.

Boil some chestnuts in their skins until slightly soft and mealy. Eat then with a little salt. Few persons know how enjoyable and wholesome is this simple dish, but if once tried it will be repeated.

## A Substitute for Chicken.

A tasty dish to be served with bread sauce is prepared as follows. Run through the nut mill two cupfuls of bread crumbs and one good cupful of shelled walnuts. Mix these together in a basin with a tablespoonful of butter, a tablespoonful of grated onion juice, a tablespoonful of mace. Melt a heaping teaspoonful of butter in a saucepan, with half a tablespoonful of flour, and add gradually a cupful of fresh milk; when this boils add the other ingredients, salt and pepper to taste, one well beaten egg, and when removed from

the fire add a teaspoonful of lemon juice. Stir well and turn out into a dish to cool, then roll into balls, or other shape, dip in egg and bread crumbs as usual, and fry in boiling fat. This is a splendid substitute for chicken and when served with bread sauce is delicious.

## Chestnut Soup.

Boil 2 lb. chestnuts for one hour, strain and rub through a sieve. Put in a saucepan, and boil again with 1 onion, a little mace, pepper and salt to taste. Just before serving, add  $\frac{1}{2}$  pint milk and 1 tablespoon of cream.

## Apple Fritters.

Peel and quarter some good cooking apples, dip in batter made as follows:—

1 tablespoonful flour, 1 egg well beaten, enough milk to make it the consistency of cream. Fry in boiling nucleine, and serve.

## Potted Meat.

Stew some brown haricot beans for several hours and use the liquor for stock, for soup, or as a substitute for beef tea (after adding some butter and seasoning). Pass them through a sieve, mix with them some brown bread crumbs, a finely chopped raw onion, parsley, a little thyme and a  $\frac{1}{4}$  oz. of butter; pepper and salt to taste. Heat altogether in a saucepan for ten minutes; pour into jars, and cover with melted butter. This is a useful dish for breakfast, supper, or when travelling.

## Orange Jelly.

Wipe and thinly peel 5 oranges and 2 lemons, take 1 pint of cold water,  $\frac{1}{4}$  lb. white sugar, and  $1\frac{1}{2}$  oz. cornflour. Place the peel and water in a pan and simmer for 20 minutes with the sugar; strain the resulting juice. Place the cornflour in a basin and squeeze the juice of the fruit through a strainer on to it, then pour the boiling syrup on to this mixture; stir well, return to saucepan, and boil for 6 minutes. Pour out into a cold, wet mould. Garnish with orange.

## Protose Savoury.

Chop a small Spanish onion fine, and put it into a stewpan with just enough fat to fry it slowly until a delicate brown. Take a tin of protose, flake it well with a fork, and when the onion is cooked add the protose and a little stock or boiling water, salt and pepper, a spoonful of tomato or mushroom ketchup, if liked. Let the mixture simmer very slowly for one hour, and serve with toast sippets, or grilled tomatoes.

## Protose Rolls.

Prepare pastry as usual for sausage rolls, either short or puffy. The filling mixture is made just as for the protose cutlets, with the addition of a few bread-crumbs. Roll the mixture between the fingers into the shape of a sausage, and proceed just as for the sausage rolls of yore. Brush with egg and bake in a quick oven.

## Protose Cutlets

Open a tin of protose and turn it out into a basin; pound it well with 2 oz. fresh butter, grated onion juice, mace, salt and pepper, and a few drops of lemon juice. Roll the mixture well on a floured board about half-inch thick, shape into cutlets, roll in egg and bread crumbs and fry. As the protose does not require any previous cooking this is a very quickly prepared dish and if two or three tins of protose are always kept in stock this dish is always handy for emergencies. The cutlets may be fried without egg and bread-crumbs, simply rolled in a little flour, if one is very pressed for time. Serve with tomato or onion sauce and any of the before-mentioned gravies.

All housewives, especially those who live out of the reach of shops, should keep a supply of this excellent product, and they will find it most useful as winter comes on and foods of a more substantial nature become necessary.



# ANNOUNCEMENTS.

## OUR DECEMBER ISSUE.

Our December issue this year will be published at the price of one penny. It will be enlarged and will contain the index for the year with the title page of the fourth volume. We invite all our readers and friends to send copies instead of useless Xmas Cards. We will wrap and post them at Headquarters upon receipt of lists of names and addresses with a remittance (to include one penny each for postage). As the weight will be over 2 ozs. and we cannot register a monthly magazine as a newspaper, this postal rate is unavoidable.

The Council request that all friends will send in their lists by December 5th, so that they may know how many to print. This will give the staff of workers time for addressing, etc. They hope that all Members of The Order will thus show that they appreciate the disinterested effort which is put forth continuously by the Executive.

A slip will be inserted in all copies, if desired, bearing the words "With the Season's Greetings from—," upon which will be written the sender's name.

\* \* \*

Orders can now be received for bound volumes of *The Herald* for 1899. Friends are invited to send them as Christmas and New Year's gifts to their friends, or to place them in Public Institutions where they are likely to do good work during 1900 and the succeeding years. The price is 3s. carriage paid.

\* \* \*

From all parts of the world, encouraging news is being received. Friends and Fellow-workers are being raised up in every land and the amount of voluntary effort which is being put forth in advocating our aims and ideals increases every week.

\* \* \*

Friends are invited to place this Journal in the waiting rooms at large Railway Stations which are junctions. Whilst waiting for trains many people are glad of something to read and we have heard of much good being accomplished by the chance perusal of a pamphlet. Who will "cast bread upon the waters" and thus help us in our work? A lady has just written to say that she will supply two dozen waiting rooms for twelve months. This is a good example.

\* \* \*

Friends in America are requested to remember that post-cards require an additional stamp for England. We are constantly receiving these from the Postal Authorities, accompanied by a demand for excess postage because they have been mailed without being fully stamped. Those who wish to forward money for literature are requested not to send silver pieces, as a registration fee of 8d. is charged by the Postal Authorities in England. Money Orders or Green-backs should be used (or postage stamps for very small amounts).

\* \* \*

Cheques and Postal Orders should be made payable to Sidney H. Beard.

\* \* \*

We cannot supply loose sets of *The Herald* complete for past years, as several numbers have run out of print, but we have a limited number of bound volumes left for 1898 which we send for 3s. post free.

\* \* \*

In consequence of the rapidly increasing number of subscribers to this Journal and the labour involved in registering them, the Council have decided that all subscriptions must fall due at the end of the year, so as to be renewable at one date. In future, therefore, we ask all who are sending remittances with a view to having *The Herald* posted to them regularly, to send a sufficient amount to pay our published price and postage up to the end of 1900.

\* \* \*

Members of The Order will please note that all subscriptions will fall due henceforth in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for thus simplifying the work of book-keeping at Headquarters, and will therefore be ready to acquiesce in this arrangement which they have found it necessary to make.

\* \* \*

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